

THE TRUTH



ABU HAYYAN SAEED

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Atheists objections to Islam.

Atheism is a psychological problem and not a cognitive or rational one. Adopting atheism is not an intellectual or intellectual issue, but selfish desires, psychological problems, trauma etc. are the reasons for it. Before we discuss atheism we need to define it. Atheists describe themselves something like this: "Atheism is not disbelief in gods or denial of gods; it is a lack of belief in gods." People who identify as atheists prefer to emphasize their lack of belief rather than deny having faith. Intellectually, they consider atheism better than believing in God.

Abu Al-Ala al-Maari (973 AD ~ 1057 AD), A Syrian Muslim Philosopher and Poet , says that there are only two types of human beings in the world.

The first type is those people who have a mind but no religion. In the second category are those people who have religion but no mind.

Let us first discuss some of the basic objections of atheists.

1.. The Qur'an is the self-made word of the Arabs !

Answer :

- 1.. Tell me the names of the Arabs who made the Quran?
- 2.. How many people they were ?
- 3.. And what was the tribe and subtribe of these people?
- 4.. Which region of Arabia did they belong from?
- 5.. What was the detailed bio data of these intelligent Arab people?
- 6.. How many Arabs did this holy work?
- 7.. How much time did they get to make the Quran?
- 8.. What was the religion of those Arabs who made the Quran at that time?
- 9.. How did they accept Islam?
- 10.. They created the Quran under the influence of which people?

- 11.. What were the occupations of these Arab people?
- 12.. Did they disappear after this important work?
- 13.. Did they come from space in a spacecraft or were they born from the earth like plants and trees?

2.. In various verses in the Quran, these gardens are mentioned about 90 times and canals about 40 times. The God of the Quran keeps saying the same thing over and over again.. Strange thing.

"You will enter Gardens of Paradise under which rivers flow"

Answer :

If there were swimming pools or massage parlors in Arab society, the wonderful swimming pools and massage parlors of Paradise would have been introduced in the Qur'an.

If a child has never seen an elephant and his father tells him that if he gets first position in his exam, he will get an elephant as a gift! what will happen ? Because the child has never seen an elephant .. but if his father had offered him a new bicycle, he would have tried to prove that he was worthy of the new bicycle.

Similarly, the Qur'an presents concepts that people knew well.

3.. The Arab region of 14 centuries ago was a barren, desolate and rocky region in which greenery and water were rare. That's why the Arabs were lured and they were shown a dream of gardens and canals in Paradise, the Arabs loved gardens, that's why they were lured to the gardens.

So, as a psychological tactic, the Arabs were lured to heaven with streams of milk.

Answer: The message of the Qur'an was given to the Arabs by the Holy Prophet, so the examples of figs, dates, grapes, honey, milk, pomegranates and olives are described in the Holy Qur'an. Because the Arabs were

familiar with these foods and these things have great importance in the Arab society. The Arabs of that time did not know about mango, banana, apple, pineapple, coconut, peach, apricot, so the Quran did not mention these fruits. If buffaloes, deer, ostriches, quails were found in Arabia during this period, then the Quran would have introduced them too. introduced.

Away from senses and intellect.. My atheist friends, what is the name of Human Ecology?

In the Arabia of this period, if the fruits of the Mediterranean and European region like Avocado, Nectarines, Pieria Kiwi, Blueberries etc. were talked about, then no one can estimate the taste, aroma and pleasure of these fruits. The majority of the Arabs of that time did not eat these fruits because they were not local fruits of the Arabs.

4.. When the people of the Arab desert took honey from the bushes and ate it with passion, they (crafters of Quran) also made canals of honey in heaven because of their choice.

Answer: Were mangoes and lemon pickles found in the bushes of Arabia? Which Arabs take off and eat? Or pizza was found in the bushes of Arabia? If this were the case, then there would be mountains of mango and lemon pickles and pizza in heaven.

Conclusion:

Many of my friends and readers criticized me that i never mention conclusions on my writings , here is a conclusion by demand of this article ,

“ I feel sorry for the psychotic atheists. I pray for him that they will get rid of this frivolous psychosis of atheism very soon or they will spend their last life in a mental hospital”.

Who are the actual Hadith Rejectors ?

Note: This chapter is included in the curriculum of the International Institute of Islamic Studies, Cairo, Egypt.

In this paper, I am trying to find the actual facts and figures about the Rejection of Hadith Rasool, SAW (Inkar e Hadith).

In history we read that Hadith e Rasool SAW were written by some companions of the Holy Prophet, but in a little quantity, in specific circumstances at a low profile. This argument is also true that Hadith compilation started in the 3rd century AH in very huge quantity.

In the following paper I discussed some main manuscripts and compilations made by companions themselves as well as early Muhadiths Books of Hadiths which are available.

Umm al-Momineen Aisha bint Abu Bakr (RA).

It is a matter of honor for me to begin my work with a few words about Umm al-Mu'minin Aisha bint Abu Bakr (RA), she was born in Makkah 19 years before the Hijra, she was the younger daughter of Amir al-Mu'minin Abu Bakr Siddique (RA). Aisha (RA) was the only virgin whom the Prophet (PBUH) married

As a wife and close companion, Umm al-Mu'minin Aisha bint Abu Bakr (RA) received knowledge and insight from the Messenger of Allah (PBUH) that no other woman could attain. She was the most learned Muslim jurist in history. She died on 17th of Ramadan 57 Hijri and was buried in Baqi Cemetery. In all books about the History of Hadiths we read that She narrated about 2200 hadiths as she heard them from the Holy Prophet.

It is very surprising that Imam Bukhari took only 741 hadiths from Ayesha Siddiqa RA and rejected more than 1250, on the other hand Imam Muslim NishaPuri took 503 hadiths from her and rejected more than 1690 traditions.

Why did Bukhari and Muslim Nishapuri deny the hadiths of the Prophet narrated by Umm al-Mu'minin Aisha bint Abu Bakr (RA)?

Now I am discussing some very important collectors of Hadiths from the era of the Rasool E Kareem SAW..

1.. Abdullah bin Amr bin Al Aas RA Manuscript:

A well-known companion of the Holy Prophet, may Allah bless him, named 'Abdullah bin Amr bin al-Aas (d. 63 A.H.) had prepared a manuscript with narrations he directly listened from the Prophet. The manuscript is famous by the name, 'Sahifa al-Sadiqah'.

Mujahid Ibn Jabar, Tabai (21~103 AH) a student of Ibn E Abbas RA, said: I saw a manuscript with Abdullah bin 'Amr bin al-'As so I asked about it. He said: "This is al-Sadiqa and in it is what I listened to from the Messenger of Allah, may Allah bless him, and in it (means narrations therein) there is no step between myself and the Prophet." (Ibn Sa'd's Tabaqat al-Kubra Darul Sader Ed 2/373)

This 'Sahifa e Sadiqa' was later passed on to his great grandson 'Amr bin Shoaib (d. 118 A.H.) Although the book is not extant today, perhaps still we can find out the narrations in it. Hafiz Ibn Hajar Asqalani has quoted that: "When 'Amr bin Shu'aib narrates from his grandfather through his father it is from (that) book." (Tahzib al-Tahzib 8/49)

There is a controversy about the Number of Hadith in Sahifa Al-Sadiqa .A number of Muhadiths told that there are more than Abi Hurairah's RA narrations are in Sahifa Sadiqa (Abu Hurairah narrated 5374 Hadith) but some believed about 700 narrations in it, I consider the last statement.

Note: Dr.Hameed Ullah told that there were about 10000 (Ten Thousands) hadith in this book. (Tareekh e Hadith by Dr.Hameed ullah ,page #25)

Abdullah bin Amr bin Al Aas RA narrated about 700 narrations from prophet SAW. Imam Bukhari taken only 64 hadiths as well as Imam Muslim taken 56 hadiths from him .Imam Bukhari rejected 636 hadiths and Imam Muslim rejected 646 hadiths.

Who is Munkar e Hadith ?

2- Manuscript of Ali bin Abi Talib RA:

Ameer al Momineen Ali bin Abi Talib R.A (d. 40 A.H.), may Allah be pleased with him; also had a manuscript of Hadith with him called '**Sahifa e Ali**'.

Ali bin Abi Talib RA said: "We have not written anything from the Prophet except the Qur'an and what is in this manuscript ..." (Sahih Bukhari, Hadith 3179)

Various narrations throw light on the contents of this manuscript. It had injunctions on, "**Blood-money, Qasas, releasing of captives.**" (Bukhari, Hadith 111), "**Sanctity of Madina**" (Bukhari, Hadith 3179) etc. And Ali bin Abi Talib RA, used to keep it tied with the scabbard of his sword (Sahih Muslim)

Ali bin Abi Talib RA narrated 586 hadiths from Rasool e Kareem, the Prophet SAW in "Sahifa e Ali RA". Imam Bukhari took 95 hadiths as he rejected 491 hadiths. Imam Muslim took 51 hadiths as he rejected 532 hadiths. Who is Munkar e Hadith ?

3- Compilations of narrations of Abu Huraira RA:

Abu Huraira RA (d: 59 AH) is considered the backbone of Narrations.

In history, we read, hear that Abu Huraira RA narrated about **5374** hadiths from Rasool e Kareem, the prophet. That was a huge number of Hadiths heard within 3 years .

Al-Hassan bin 'Amr said: I mentioned a Hadith to Abu Huraira which he did not acknowledge. I said, "Verily I have listened to it from you." He said, "If you got it from me then it must be written with me." He held my hand and took me to his home and we saw many books of Hadith of the Messenger of Allah, may Allah bless him, then we found the Hadith. So he said, "Indeed I told you if I narrated it to you then it is written with me." (Jamai Bayan al-ilm, Hadith 422)

A mysterious thing I find after Studying Hadith collection so many times that Imam Bukhari took 1004 hadiths from Abu Huraira and rejected 4370 hadiths. Imam Muslim took 1121 hadith and rejected 4253 hadiths.

I don't know why? Who is Munkar e Hadith ?

4- Manuscript of Anas bin Malik RA:

Anas bin Malik (d. 92 A.H.) had his own manuscript of Hadith which he heard from the Holy Prophet SAW.

Ma'bad bin Hilal Tabai says: When many of us were with Anas bin Malik he came to us with a manuscript saying, "I heard this from the Prophet SAW, and so I wrote it and presented it unto him." (Mustadrak al-Hakim, Hadith 6452)

This shows companions started making private Hadith collections right during the lifetime of the Holy Prophet, but very rare.

Anas bin Malik RA narrated 2286 hadiths from Rasool e Kareem, the Prophet SAW. Imam Bukhari took 792 hadiths as he rejected 1490 hadiths. Imam Muslim took 558 hadiths as he rejected 1728 hadiths.

Who is Munkar e Hadith ?

5- Books of Abdullah bin Abbas RA:

Another well-known companion and cousin brother of Rasool-e-Kareem (SAW) Ibn 'Abbas (d. 68 A.H.), may Allah be pleased with him, had multiple treatises:

Musa bin Uqbah, Tabai (55~141 AH) said: "**Karib bin Abi Muslim (d before 98 AH)a, a Client of Ibn e Abbas put in front of us a camel load or equal to a camel load of books of Ibn 'Abbas.**" (Ibn Saad's Tabaqat al-Kubra 5/293)

Camel Load is a funny idea by Musa bin Uqbah.

The question is, Ibn E Abbas wrote hadiths on Steel Plates??

Abdullah bin Abbas RA narrated 1660 hadiths from Rasool e Kareem, the Prophet SAW. Imam Bukhari took 321 hadiths as he rejected 1339 hadiths. Imam Muslim took 594 hadiths as he rejected 1066 hadiths.

Who is Munkar e Hadith ?

6- Manuscript of 'Abdullah bin Mas'ud RA:

A great companion, the Military Commander Abdullah bin Masood RA (d. 32 A.H.), may Allah be pleased with him who also had his own manuscript. His son

**Abdul Rahman bin 'Abdullah bin Masood had a book and swore,
"Verily my father wrote it with his own hand."** (399, Jamai Bayan al-ilm)

Abdullah bin Masood narrated about 848 narrations from prophet SAW .As I calculated Imam Bukhari taken only 219 hadiths as well as Imam Muslim taken 133 hadiths from him .Imam Bukhari rejected 629 hadiths and Imam Muslim rejected 715 hadiths.

Who is Munkar e Hadith ?

7- Abu Saeed Al-Khaddri:

Another famous companion Abu Saeed Al-Khaddri RA (d. Madina 74 AH) belongs to Bani Khazraj. He was a very young boy at the era of Rasool e Kareem SAW. Abu Saeed Al-Khadri narrated 1170 Hadiths from Rasool e Kareem SAW.

Abu Saeed Al-Khadri narrated 1170 Hadiths but Imam Bukhari took 180 hadiths and rejected 990 hadiths .Imam Muslim took 204 hadiths and rejected 966 hadiths.

Who is Munkar e Hadith ?

8- Manuscript of Jabir bin Abdullah:

Jabir bin Abdullah (d. 70 AH) is also reported to have made a manuscript of Hadith with narrations on Hajj.

Consider the following narration from one of his top student,

"Mujahid, tabai narrated from the manuscript of Jabir." (Tabaqat al-Kubra 5/467)

Jabir bin Abdullah narrated about 1540 narrations from prophet SAW .As I calculated Imam Bukhari taken only 281 hadiths as well as Imam Muslim taken 445 hadiths from him .Imam Bukhari rejected 1259 hadiths and imam Muslim rejected 1095 hadiths.

Who is Munkar e Hadith ?

9: Abdullah bin Umer RA,

Abdullah bin Umer RA, d: 73 AH. He was born 10 years before Hijrah and migrated to Madina at a very young age with his Father Ameer Al Momineen Umer bin Al-Khitab RA. He had a written book of Hadith.

He narrated 1630 hadith from Holy Prophet SAW.

Abdullah bin Umer narrated 1630 Hadiths but Imam Bukhari, took 81 hadiths and rejected 1549 hadiths .Imam Muslim took 32 hadiths and rejected 1598 hadiths. Who is Munkar e Hadith ?

10- Manuscript of Hammam bin Munabbah:

Another student of Abu Huraira, Hammam bin Munabbah (d. 132 A.H.) made a collection of the Hadiths he wrote in front of Abu Huraira RA, it is extant to this day. Dr. Hameed ullah (1908~2002 AD), a great scholar of recent times, found two manuscripts of it in Berlin and Damascus and published it. First has 138 Hadiths and the second has 139. Imam Ahmad bin Hambal has quoted all these narrations in his Musnad.

In some books I read that Abu Huraira RA personally dictated hadiths to Hammam.

Hammam bin Munabbah narrated about 138 narrations with the chain of his teacher Abu Huraira RA from prophet SAW .As I calculated Imam Bukhari taken only 68 hadiths as well as Imam Muslim taken 82 hadiths from him .Imam Bukhari rejected 70 hadiths and Imam Muslim rejected 56 hadiths. Who is Munkar e Hadith ?

Teachers of Muhadiths:

It is my pleasure to write down some words about the great Muhadiths, teachers of Bukhari & Muslim.

1... Ishaq bin Rahwiya (161~238 AH), Ishaq bin Rahwiya has his own collection of Hadith named “**Musnad Ishaq bin Rahwiya**”. This book is a collection of **2425** hadiths.

Surprisingly Ishaq bin Rahwiya took only 543 hadith of Abu Huraira RA and rejected thousands of Hadith from Abu Huraira RA, as well as Ishaq Bin Rahwiya took 1272 hadith from Ayesha Siddequa RA and rejected more than 900 hadiths from Ayesha.

At the other end there was a very horrible condition that Imam Bukhari took only 51 hadiths and Imam Muslim took 66 hadiths from their Teacher Ishaq bin Rahwiya, having 2425 hadiths in his Musnad .It means Imam Bukhari and Imam Muslim have rejected thousands of Hadiths from their teacher and the teacher Ishaq bin Rahwiya rejects Thousands of Hadiths of Abu Huraira RA and Ayesha Siddequa RA.

2... Abu Bakar Abdullah bin Zubair Al Hameedi (150 ~219 AH) known as Al-Hameedi in Hadith studies was a teacher of Imam Bukhari. His book is known as

“Musnad Al Hameedi”.

There are **1360** Hadiths in Musnad Al Hameedi. In his book Hameedi took 254 hadiths from Abu Huraira RA, 136 hadiths from Ayesha Siddequa and 20 hadiths from Abdullah bin Amr bin Al Aas.

Al Hameedi rejected thousands of Hadiths of Abu Huraira RA and Ayesha Siddequa RA etc.

I am astonished that Imam Bukhari took only 75 hadith from Hameedi and rejected more than 1250 hadith from his teacher.

Conclusion:

Hadiths were written in the era of Rasool-e-Kareem, Prophet (SAW), but in a very little quantity, in specific circumstances at a low profile.

Imam Bukhari (d; 256 AD) and Imam Muslim (d; 261 AD) have rejected thousands of Hadiths of the Companions of Prophet SAW. The rejection of Prophetic traditions i.e. Hadiths began in the “Golden Era of hadith” during 2nd ~ 3rd Century of Hijrah.

In this manner it is proved that “***Fitna e Inkar e hadith***” was begins from 2nd ~ 3rd century of Hijrah and Ishaq Bin Rahwiya, Al Hameedi, Imam Bukhari and Imam Muslim as the main *Rejectors of Hadith* (Munkar e Hadith),

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- 3..Kitabat e Hadees ,Ahd e Risalat o Ahd e Sahaba may , by Mufti Rafi Usmani
- 4..Muhadesen Azzam aur un ki kitabu ka taruf by Moulana Saleem Ullah Khan
- 5..Ilm e Hadees aur chand Eham Muhadeseen by Saalem Qudwai
- 6..Tareek e Tadween e Hadees by Moulana Abdul Rasheed Noumani
- 7..Studies in Early Hadith Literature by M M Azzami
- 8..Musnad Al Hameedi by Imam Hameedi
- 9..Inkar e Hadees k Nataej by Moulana Sarfraz Khan Safdar

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13..Musand Ishaq bin Rahwiya

14.Hujheyat e Hadees aur Inkar e Hadees,
by Dr.Hafiz Mohammed Zubair, Assistant professor,
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15...Uloom e Islamia aur Mustashrequeen, translated
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16..Hadees e Nabwi aur Dour e Hazir k Fitney ,
by Moulana Mufti Shoaib ullah khan

17...Fitna e Inkar e Hadees aur us ka pas manzar,
by Moulana Aashiq Illahi Buland Shehri

18...Sahefa Hammam Ibn e Munabba, Compiled by Dr Hameed Ullah

19..Uloom e Hadees Fanni,Fikri aur Tareekhi Jaiza,
by Dr Abdul Rauf Zafar ,Director Seerat Chair,
Islamia University Bahawalpur.

حوالہ جات :

- 1..کتابت و تدوین حديث، صحابہ کرام رضی اللہ عنہ کے قلم سے:
از مولانا ڈاکٹر ساجد الرحمن صدیقی، جامعہ دارالعلوم کراچی۔
- 2.. کتابت حديث از مولانا الحاج سید منت اللہ رحمانی
- 3.. کتابت حديث، عبد صحابہ میں، از مفتی رفیع عثمانی
- 4.. محدثین اور ان کی کتابوں کا تعارف مولانا سلیم اللہ خان
- 5.. علم حديث اور چند اہم محدثین از سلیم قدوائی

6..تاریخ تدوین حديث از مولانا عبدالرشید نعمانی

7..ابتدائی حديث ادب میں مطالعہ ، ایم ایم اعظمی

8..مسند الحمیدی از امام حمیدی

9..انکار حديث کے نتائج از مولانا سرفراز خان صدر

10..اس دور کا عظیم فتنہ مفتی ولی حسن ٹونکی

11..تاریخ حديث از ڈاکٹر حمید اللہ

12..بوستان المحدثین از شاہ عبدالعزیز محدث دہلوی

13..مسند اسحاق بن رابویہ

14..حجیت حديث اور انکار حديث، از ڈاکٹر حافظ محمد زبیر، اسٹٹٹ پروفیسر، کامسیٹ، لاہور، پاکستان۔

15...علوم اسلامیہ اور مستشرقین، ڈاکٹر محمد ثناء اللہ ندوی نے عربی سے ترجمہ کیا۔

16..الطبقات الکبری، ابن سعد (168 ~ 230 ہجری)

17..سیر أعلام النبلاء - الذهبي (673 ~ 748 ہجری)

18..تهذیب الکمال فی أسماء الرجال - المزی (742 ~ 654 ہجری)

19..میزان الاعتدال فی نقد الرجال- الذهبي (748 ~ 673 ہجری)

20..تقریب التهذیب - ابن حجر العسقلانی (773 ~ 852 ہجری)

21..تهذیب التهذیب - ابن حجر (773 ~ 852 ہجری)

22..لسان المیزان - ابن حجر (773 ~ 852 ہجری)

23..ثقات ابن حبان (354 ~ 270 ہجری)

24..الإصابة فی تمییز الصحابة - ابن حجر (773 ~ 852 ہجری)

Hadith e Thaqalayn

الحديث التقليد

Foundation of Shiaism?

Q & Ans series with the students and fellows of the
International Institute of Islamic Studies, Egypt

Answered by: Abu Hayyan Saeed

Summary :

The Shi'ism is based on the pillars of Imamate Theory i.e Twelve caliphs from Quresh, Narration of the pond of Khumm, Narrations of Kissa, Narration of Mahdi but the foundation of these pillars is Hadith e Thaqlayn (Saqlain).

This question has been asked by the students and colleagues of the International Institute of Islamic Studies, Cairo, Egypt, about the status of famous "Hadith Saqlain", (Hadith e Thaqlayn).

Before strat discussion i ever quote of a Phrase of mine

“Remember our brian in the skull is not a Cap-Stand ”.

I am answering this question but I didn't want to impose my thoughts on people. These are my thoughts based on the evidence of Asnad, Matun and Darayat of the story of Saqlain (Thaqlayn) which I consider to be **the foundation of Shiaism**.

The biggest deception in hadith studies is the 'Hadith Saqlain'. Imam Muslim bin al-Hajjaj in his compilation "**Sahih Muslim**" has taken this biggest fake hadith. This 'Hadith Saqlain' is the foundation of Shiism.

In this hadith, fabricators hit many with one arrow.

Hadith Saqlain is the basis of Shiites and Rafidis theology. This diabolical hadith has been fabricated by Majoosi Rafidis. Through centuries All Shia writers have been pin point referencing and copied this diabolical statement from books of hadiths which we

called “**Sahah Sitta**”, and All Shia writers hysterically feel very proud to quote this diabolic narration in their favor to prove the Funny Theology of Imamate, Ahle Bait,Kissa,Khum e Ghaddir, Mahdi, etc.

The questions I often ask are “why did the compilers of Sahah Sitta take these fake and fabricated narrations in their Books” ?? Were they lost in their senses or their creed was the reason to input these types of gossip in their Sahah Sitta?

But unfortunately, I didn't get any reasonable answer from the Worshippers of Sahah Sitta for decades.

Let us know who is the main narrator of Hadith Thaqualayn in Sahah Sitta ,he is

Muslim Ibn Al-Hajjaj Nishapuri, born in 206 AH and died in 261 AH, Muslim ibn al-Hajjaj was born in the town of Nishapur in the Abbasid province of Khorasan, in present-day northeastern Iran, was a collector of hadiths. In history, people said that he was the memorizer of half a million (500,000) hadiths. He collected all kinds of gossip in the name of hadith from all over the world.

During his multiple visits to Basra, Kufa, Baghdad, Khorasan, Nishapur, Hijaz, Yemen, Syria, Egypt, etc, He was adopting hundreds of thousands of fake and fabricated narrations from the people he met.

He narrated hundreds of fake and fabricated traditions in his book named “**Sahih Muslim**”. The hadith of Saqlain (Thaqualayn) is one of them which is the foundation of Shiaism. Shia writers proudly cite the Saqlain narrations from Sahah Sitta, calling them Sunni Compilers. Shiite knew very well about the six compilers.

There are dozens of books and thousands of articles by Shia scholars based on Thaqualayn gossip which have been taken from six books of so-called Sunni muhaddithin.

For example, I refer to Sahih Muslim # 2408a ,# 2408b , #6225 because this is the “**Blue Eyed Baby**” of Shia Scholars for hundreds of years.

صحيح مسلم كتاب فضائل الصحابة رضي الله تعالى عنهم

باب من فضائل علي بن أبي طالب رضي الله عنه 2408a

حَدَّثَنِي رُّهْيُرُ بْنُ حَرْبٍ، وَشُجَاعُ بْنُ مَخْلَدٍ، جَمِيعًا عَنْ أَبْنِ عُلَيَّةَ، قَالَ رُّهْيُرُ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي أَبُو حَيَّانَ، حَدَّثَنِي يَزِيدُ بْنُ حَيَّانَ، قَالَ انْتَلْفَتُ أَنَا وَحُصَيْنُ، بْنُ سَبْرَةَ وَعُمَرُ بْنُ مُسْلِمٍ إِلَى رَيْدٍ بْنِ أَرْقَمَ فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ

لَهُ حُصَيْنٌ لَقَدْ لَقِيتَ يَا زَيْدُ خَيْرًا كَثِيرًا رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَمِعْتَ حَدِيثَهُ وَغَزَّوْتَ مَعَهُ وَصَلَّيْتَ حَلْفَهُ لَقَدْ لَقِيتَ يَا زَيْدُ خَيْرًا كَثِيرًا حَدَّثَنَا يَا زَيْدُ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ - يَا ابْنَ أَخِي وَاللَّهُ لَقَدْ كَبَرْتُ سِنِّي وَقَدْمَ عَهْدِي وَنَسِيْتُ بَعْضَ الَّذِي كُنْتُ أَعْيَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا حَدَّثْتُكُمْ فَاقْبِلُوا وَمَا لَا فَلَّا تُكَلُّفُونِيهِ . ثُمَّ قَالَ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَوْمًا فِيَنَا خَطِيبًا بِمَاءِ يُدْعَى خُمَّاً بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَهَمَّ اللَّهُ وَأَنْتَيْ عَلَيْهِ وَوَعَظَ وَذَكَرَ ثُمَّ قَالَ " أَمَّا بَعْدُ أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَّرٌ يُوْشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأَحِبِّبْ وَأَنَا تَارِكٌ فِيْكُمْ تَقْلِيْنِ أَوْلَهُمَا كِتَابُ اللَّهِ فِيْهِ الْهُدَى وَالنُّورُ فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوْهُ بِهِ " . فَحَثَّ عَلَى كِتَابِ اللَّهِ وَرَغَبَ فِيْهِ ثُمَّ قَالَ " وَأَهْلُ بَيْتِي أَذْكُرُكُمُ اللَّهُ فِي أَهْلِ بَيْتِي أَذْكُرُكُمُ اللَّهُ فِي أَهْلِ بَيْتِي " . فَقَالَ لَهُ حُصَيْنٌ وَمَنْ أَهْلُ بَيْتِهِ يَا زَيْدُ الْيَسْ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ قَالَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ وَلَكِنْ أَهْلُ بَيْتِهِ مِنْ حُرْمَ الصَّدَقَةِ بَعْدُهُ . قَالَ وَمَنْ هُمْ قَالَ هُمْ أَلْ عَلِيٌّ وَالْجَعْفَرِ وَالْعَقِيلِ وَالْعَبَّاسِ . قَالَ كُلُّ هُؤُلَاءِ حُرْمَ الصَّدَقَةِ قَالَ نَعَمْ .

Translation:

Yazid b. Hayyan reported, I went along with Husain b. Sabra and 'Umar b. Muslim to Zaid b. Arqam and, as we sat by his side, Husain said to him: Zaid, you have been able to acquire a great virtue that you saw Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) listened to his talk, fought by his side in (different) battles, offered prayer behind me. Zaid, you have in fact earned a great virtue. Zaid, narrate to us what you heard from Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). He said: I have grown old and have almost spent my age and I have forgotten some of the things which I remembered in connection with Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), so accept whatever I narrate to you, and which I do not narrate do not compel me to do that. He then said: One day Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stood up to deliver sermon at a watering place known as Khumm situated between Mecca and Medina. He praised Allah, extolled Him and delivered the sermon and, exhorted (us) and said: **Now to our purpose. O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah's call, (would bid good-bye to you), but I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it. He exhorted (us) (to hold fast) to the Book of Allah and then said: The second are the members of my household. I remind you (of your duties) to the members of my family.** He (Husain) said to Zaid: Who are the members of his household? Aren't his wives the members of his family? Thereupon he said: His wives are the members of his family (but here) the members of his family are those for whom the acceptance of Zakat is forbidden. And he said: Who are they? Thereupon he said: 'Ali and the offspring of 'Ali, 'Aqil and the offspring of 'Aqil and the offspring of Ja'far and the offspring of 'Abbas. Husain said: These are those for whom the acceptance of Zakat is forbidden. Zaid said: Yes.

The other narration is from another chain of narrators but the Matan is same

صحيح مسلم كتاب فضائل الصحابة رضى الله تعالى عنهم

باب من فضائل علي بن أبي طالب رضى الله عنه 2408b

وَحَدَّثَنَا مُحَمَّدُ بْنُ بَكَارِ بْنُ الرَّئَانَ، حَدَّثَنَا حَسَّانٌ، - يَعْنِي ابْنَ إِبْرَاهِيمَ - عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ زَيْدِ بْنِ حَيَّانَ، عَنْ رَيْدِ بْنِ أَرْقَمَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَسَاقَ الْحَدِيثَ بِنَحْوِهِ بِمَعْنَى حَدِيثِ زَهْرَى .

This hadith has been narrated on the authority of Zaid b. Arqam through another chain of transmitters.

Sahih Muslim 2408b

This narration in Sahih Muslim also find in Hadith # 6225 .

حَدَّثَنِي رُهْبَرُ بْنُ حَرْبٍ، وَشَجَاعُ بْنُ مَخْلُومٍ، جَمِيعًا عَنْ ابْنِ عُلَيَّةَ، قَالَ رُهْبَرُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، حَدَّثَنِي أَبُو حَيَّانَ، حَدَّثَنِي زَيْدُ بْنُ حَيَّانَ، قَالَ: انْطَلَقْتُ أَنَا وَحُصَيْنُ بْنُ سَبْرَةَ، وَعُمَرُ بْنُ مُسْلِمٍ، إِلَيْ رَيْدِ بْنِ أَرْقَمَ، فَلَمَّا جَاءَنَا إِلَيْهِ قَالَ لَهُ حُصَيْنُ: لَقِدْ أَلْقَيْتَ يَا رَيْدَ خَيْرًا كَثِيرًا، رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَسَمِعْتَ حَدِيثَهُ، وَعَرَوْتَ مَعَهُ، وَصَلَّيْتَ حَلْفَهُ لَقِدْ أَلْقَيْتَ يَا رَيْدَ خَيْرًا كَثِيرًا، حَدَّثَنَا يَا رَيْدُ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: يَا ابْنَ أَخِي وَاللَّهُ لَقِدْ كَبَرْتُ سَيِّنِي، وَقَدْ عَهْدَيْ، وَنَسِيْتُ بَعْضَ الْذِي كُنْتُ أَعِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَا حَدَّثْتُكُمْ فَاقْتُلُوا، وَمَا لَا، فَلَا تُكَلُّونِيَّ، ثُمَّ قَالَ: قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فِينَا خَطِيبًا، يَمَاءِ يُدْعَى حَمَّا بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَحَمَدَ اللَّهَ وَأَشْتَكَ عَلَيْهِ، وَوَعَظَ وَذَكَرَ، ثُمَّ قَالَ: أَمَّا بَعْدُ، إِلَّا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِي رَسُولُ رَبِّي فَلَحِيبٌ، وَأَنَا تَارِكٌ فِيْكُمْ ثَقَلَيْنِ: أَوْلَاهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ فَهُدُوا بِكِتَابِ اللَّهِ، وَاسْتَمْسِكُوا بِهِ فَهَذِهِ عَلَى كِتَابِ اللَّهِ وَرَغْبَةِ فِيهِ، ثُمَّ قَالَ: «وَأَهْلُ بَيْتِي، أَذْكُرُكُمُ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرُكُمُ اللَّهُ فِي أَهْلِ بَيْتِي» فَقَالَ لَهُ حُصَيْنُ: وَمَنْ أَهْلُ بَيْتِهِ؟ يَا رَيْدَ الَّذِي نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ؟ قَالَ: نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ، وَلَكُنْ أَهْلُ بَيْتِهِ مِنْ حُرْمَ الصَّدَقَةِ بَعْدُهُ، قَالَ: وَمَنْ هُمْ؟ قَالَ: هُمْ الْأَلْعَانِيُّ وَالْأَعْقَلِيُّ، وَالْأَجْعَرِيُّ، وَالْأَعْبَاسِيُّ قَالَ: كُلُّ هُولَاءِ حُرْمَ الصَّدَقَةِ؟ قَالَ: نَعَمْ

If you read these narrations carefully, you will find that this statement hit many with one arrow

1.. Non-Quranic Story of Ahle Bait.

2.. Fake story of Ghadeer e Khum

3.. Fake Faza'il of the Ameer Al Momineen Ali RA, offspring of 'Ali RA, 'Aqil RA and the offspring of 'Aqil RA and the offspring of Ja'far RA and the offspring of 'Abbas RA.

The isnad and Matan indicated that these fake Hadiths were fabricated during the regime of the Abbasid Dynasty in the 2nd century of Hijra. There are so many fake

narrations found in other collections of Hadiths which are legitimizing the Abbasid Dynasty.

In the chains of transmitters of all narrations, there are many Rafidi, Kufi, Khurasani Liars, and free Slaves (Mawalis) lying in the Asnads, who are very professional at fabricating Hadiths and linked these filthy diabolic Materials to the Companions of Rasool e Kareem and Holy Prophet SAW too , without feeling any shame as well as the shameless compilers of sahabah sitta taken these filthy narrations in their Books. Shame on these Liars.

In the end, I praise Allah, who may save us from these diabolic creeds which spread over centuries, and we must use our brain to think over these diabolic narrations which are against Al-Quran e Kareem, the holy Prophet SAW and Ashab e Rasool RA.

Now I ever quote

“Remember our brain in the skull is not a Cap-Stand”.

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Economic system

of the Quran

The economic system described in Al-Quran e Kareem is very clear. There are many verses about the economic system of Islam. Everyone may understand these verses easily.

Surah Al-Baqrah ,Verse # 3

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيَقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقَهُمْ يُنفِقُونَ

Translation:

who believe in the Divine Message(Wahi) , establish system, and spend wealth excess from what We have provided for them,

— Dr. Mustafa Khattab, the Clear Quran

Surah Al-Baqrah , Verse # 215

يَسْأَلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ مَا أَنْفَقْتُمْ مِّنْ خَيْرٍ ۖ فَلَلَّوْلَهِنَّ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنِ السَّبِيلِ ۖ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ يَعْلَمُ بِهِ ۖ

Translation:

They ask you 'O Prophet in' what 'way' they should spend wealth ?. Say, "Whatever wealth you give are for parents,close relatives, orphans, the poors, and 'needy' people. Whatever good you do is certainly well known to Allah."

— Dr. Mustafa Khattab, the Clear Quran

Surah Al-Baqrah ,Verse # 254

يَأَيُّهَا الَّذِينَ ءَامَنُوا أَنفَقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا يَبْيَعُ فِيهِ وَلَا خُلْقٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ .

Translation:

O believers! Spend from what We have provided for you before the arrival of the Day of judgment when there will be no bargaining,¹ friendship,² or intercession. Those who disbelieve are 'truly' the wrongdoers.

— Dr. Mustafa Khattab, the Clear Quran

Surah Al-Baqrah Verse # 261

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مَائَةً حَبَّةً وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَسِعٌ عَلَيْهِ

Translation:

The example of those who spend their wealth in the cause of Allah (to help needy people and welfare deeds) is that of a grain that sprouts into seven ears, each bearing one hundred grains. And Allah multiplies 'the reward even more' to whoever He wills. For Allah is All-Bountiful, All-Knowing.

— Dr. Mustafa Khattab, the Clear Quran

Surah Al-Baqrah Verse # 262

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَبَّعُونَ مَا أَنفَقُوا مِنْهَا وَلَا أَدْبَى لَهُمْ أَجْرٌ هُمْ عَنْ دَرَبِهِمْ وَلَا خُوفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزُنُونَ .

Translation:

Those who spend their wealth in the cause of Allah (for needy people and welfare deeds) and do not follow their charity with reminders of their generosity or hurtful words—they will get their reward from their Lord, and there will be no fear for them, nor will they grieve.

Surah Aal-e-Imran ,Verse # 92

لَنْ تَنْأِلُوا الْأَبْرَارَ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Translation:

You will never achieve righteousness until you spend some of what you cherish.
And whatever you give is certainly well known to Allah.

Surah Al-Anfaal ,Verse # 41

وَأَعْلَمُوا أَنَّمَا غَنِمْتُم مِّنْ شَيْءٍ فَإِنَّ اللَّهَ خُمُسُهُ وَالرَّسُولُ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ وَأَئْنَ السَّبِيلُ إِنْ كُنْتُمْ ءَامَنْتُم بِاللَّهِ وَمَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفَرْقَانِ يَوْمَ النَّقَى الْجَمْعَانِ وَأَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٤١

Translation:

Know that whatever you earn (Salary , Profit , earnings etc) , one-fifth is for Allah and the Messenger i.e poor close relatives, orphans, the poors, and 'needy' people, if you 'truly' believe in Allah and what We revealed to Our Prophet(Abd) on that decisive day when the two armies met 'the day of Conquest'. And Allah is Most Capable of everything.

— Dr. Mustafa Khattab, the Clear Quran

Conclusion :

There is a clear cut indication to spend at least one -fifth i.e 20% of our income for needy people as per listed i.e poor close relatives, orphans, the poors, and 'needy' people.

As well As in History we can find some Hadiths also indicated to Spend 1/4 on needy people other than relatives.(Sunan Nasai # 2546) and in another narration to spend $\frac{1}{3}$ of needy people. (Bukhari # 1295 , Muslim # 1627-d).

That's why i Consider that we must spend at least 20% of our income as Zakat.

Islamic Jurisprudence,

A Critical Review on Fiqh and Aql ..

“Extraordinary intelligence and comprehensive knowledge of Social and Scientific sense of circumstances of his era is a must for a Jurist ...”

People said the Quran has its own theory of life but I always said that the Quran e Kareem invites human beings for practical but not only theories.

The majority of Muslims consider the primary sources of Islamic law known as “ Fiqah or Fiqh ” are the Holy Book (The Quran), The Sunnah (the traditions or known practices of the Holy Prophet PBUH), Ijma' (Consensus), and Qiyas (Analogy).

I want to discuss the inter-link between “ Fiqh and Aql ” in the light of the teachings of Al-Quran e Kareem.

The Arabic word "Fiqh" is an ocean of understanding. The term "jurisprudence" means "to understand" , " human understanding of divine Islamic teachings as well as Laws " etc. Al-Quran e Kareem demands "Use of Intellect (Aqal) to understand the teachings of Al-Quran e Kareem".

It occurs almost 20 times in six different variations in various verses of the Holy Quran.

The word “Aql” is another ocean of understanding. The term “Aql ” means intellect and is mentioned in Al-Quran e Kareem Quran 49 times in verb form derived from the root words. There are found in the five forms of verb

which are ya'qilun, ta'qilun, 'aqalu, ya'qiluha and na'qilu referring to the 'use of intellect'.

In the Holy Quran, the authority of intellect has been indicated at about seventy places, that is, intellect has been described as the criterion for judging truth and falsehood, truth and falsehood, and right and wrong.

The substance of intellect has been used forty times in the Holy Qur'an.

In the Holy Qur'an, the substance of "FIQH" "فِقْهٌ" has also been used, which gives the meaning of thinking and understanding.

Eighteen times in the Holy Quran, the word "thought" "فَكْرٌ" is used.

The substance and the word "Tadbar" "تَدْبَرٌ" in the meaning of "thought" has also appeared four times in the Holy Qur'an.

This is mention of those verses in which the words and materials of intellect, thought, wisdom and understanding are used directly, but if we start studying the Holy Qur'an with open eyes, we will see that it constantly addresses the human intellect, directly or indirectly as well as Human nature calls for awakening.

The term **jurisprudence** generally means "to understand" or "to study", so verse 122 of Surah al-Taubah is talking about studying all aspects of religion, i.e. Islam, including but not limited to Islamic law. do not have. Jurisprudence as used in verse 122 of Surah Al-Taubah means the study of the faith presented by the Qur'an, the true historical events contained in it, various natural events in it, the law, the Prophet's life, the guidance of the development by Allah, how did to establish a new religion for the first generation of Muslims and to ensure its eternity, how Islamic teachings relate to time and space, how to present Islam to different peoples and cultures.

Muslim scholars of jurisprudence have been responsible for much elaboration of the "ifs and buts" in Islamic law, and these meaningless "ifs

and buts" elaborations reflect a misunderstanding of the purpose of Islamic law and its role in religion. Islamic law is very important, but Islam is much bigger than its legal system. Similarly, a student of Islamic jurisprudence should study all aspects of the religion and not just its legal system.

But the reality is that we have lost contact with the essence and spirit of Islam described by Al-Quran e Kareem and has been engaged in superficial issues for centuries. We have left the heart to the body, the brain to the sectarians and thoughts to the ancient lifeless, baseless, meaningless teachings and the eternal religion to the understanding of our ancestors more than a thousand years ago.

Over the centuries, 99% of the questions and problems discussed in the books of Islamic jurisprudence are hypotheses and their answers are only mental indulgences, they have no relation to reality. This practice of mental debauchery is becoming very slow now.

The Egyptian Scholar Shaikh Muhammad al-Ghazali (1917-1996) said that the term fiqh has been hijacked by the jurists and they gave it a limited legal meaning. He has rightly criticized the overemphasis that old and modern Muslim jurists have been preferred legalistic side of Islam at of its other, broader aspects:

he further said

"If we look at the fiqh of public relations and worshiping practices, I am not aware of any nation that spent more time on juristic branches than our nation. Take ablution for instance. It can be learned in two minutes, so what makes it the subject of hundreds of pages, books, and even tomes, and doctrinal differences? This is puzzling.

He goes on to say:

Instead of learning ablution in three months, it would have been better to study: Why did [the people of] 'Aad expire? Why did [the people of] Thamud perish? Does society today resemble that of 'Aad or Thamud or not? What corruption took place among the Children of Israel?.... All this is possible to learn by studying the Qur'an's narratives, but we ignored it completely and distanced ourselves from it as we distanced ourselves from studying the verses that command us to study the universe.

(*Ghazali, M. (2005). Kayfa Nata'amal ma'a al-Qur'an (how we should deal with the Qur'an), Nahdat Misr, Cairo, p. 156.*) كيف نتعامل مع القرآن .. محمد الغزالى

The drama of the implementation of Islamic system of psychos and sectarians....

In 1948, the Government of Pakistan asked for suggestions to outline the Islamic system. Many people gave their suggestions in this regard. The mention of two of them will not be without interest, which will give an idea of what kind of concern people have had about the Islamic system and how they have been looking at the issue of Sharia enforcement.

In one sketch it was suggested that the way to implement a system of Islamic government is to survey as many mosques associated with a particular jurisprudence as possible and compile a list of them all. After the compilation of this list, the khutbahs and imams of these mosques and the heads of the religious schools established in these mosques should be invited to select the most pious and knowledgeable person among them and when that person is selected. If so, all the imams and preachers should pledge allegiance to this person as Amir al-Mu'minin or Caliph of the Muslims. After the pledge of allegiance, the system of Pakistan should be entrusted to this personality and then the whole work should be done by him. Whatever system of government that personality will run, it will be the Islamic system of government and the implementation of its instructions and orders will be considered as the implementation of Sharia. It is obvious that this form of implementation of the Sharia was not possible in Pakistan

in 1948, it is not possible today and it will not be possible in the future, nor is the implementation of the Sharia. should be handed over to them.

According to another outline, the government of Pakistan should appoint a prominent and well-known scholar of such and such a religion to the post of Shaykh-ul-Islam, he should run the system of Shaykh-ul-Islam mosques, hear, marriage and divorce cases. When this happens, Shariat Islam will be implemented in Pakistan.

If the establishment of the Islamic system means that a famous scholar called Shaykh al-Islam runs the system of mosques and decides the cases of marriage and divorce that come to him, then today's Russia should also be considered as an Islamic state. Yes, because the position of Shaykh al-Islam also exists there, the system of mosques is also entrusted to Shaykh al-Islam, and those who bring marriage and divorce cases to Shaykh al-Islam, he also decides them. According to this meaning, many countries today can be called Islamic countries. But no scholar and visionary will agree with this, nor is this the meaning of the Islamic system.

From these two examples, it can be estimated what were the ideas about the Islamic system in the minds of some psycho experts of Jurisprudence in the early days of Pakistan.

Influence of French Law on Arab Scholars :

France has a dual system of laws. One branch of the system is known as droit public, or public law. This branch defines the principles of operation of state and public institutions. The second branch, called droit privé or private law, applies to the private affairs of individuals and private institutions.

In Jamia Azhar (Egypt) about forty years ago, an effort was undertaken to revise various jurisprudence and a large group of experts there compiled separate collections of jurisprudence based on different School of thoughts in Fiqh. Academically it was a good effort, but it could not be used much in the muslim world and the work could not go beyond becoming a mere ornament to the libraries. Perhaps one of the main reasons for this was that now the era of restriction of religions is gradually ending. Now the public law of the modern Muslim countries cannot be made with the restriction of the limited scope of the school of thoughts.

In jurisprudence too, new trends have arisen and many new topics for research and contemplation have emerged. It seems that the next 50~70 years will prove to be a beacon of modernity for the principles of jurisprudence and the trends that have emerged in the last fifty or sixty years will reach their completion and their final results will be revealed.

Due to the influence of modern western principles of law, many contemporary scholars have started to formulate the subjects of principles of Islamic jurisprudence in a new way.

There are two major trends in this reorganization. A trend found in the Arab world is to codify jurisprudential topics in the order of the French legal system. France has a dual system of laws. One branch of the system is known as droit public, or public law. This branch defines the principles of operation of state and public institutions. The second branch, called droit privé or private law, applies to the private affairs of individuals and private institutions. Among the early and leading representatives of this trend, the names of well-known Mustafa Zarqa, Sobhi Mohmsani and Salam Madkoor etc. are prominent. The original and basic education of most of these gentlemen was Islamic sciences and especially Islamic jurisprudence, which they had read and understood from the main sources and sources of Islam and Islamic jurisprudence from the best teachers of Islamic jurisprudence. Later, these gentlemen received higher education in French language and law in French schools and wrote articles on various

aspects and concepts of Islamic law in the universities there and thus learned to present the topics of Islamic jurisprudence in French style.

This trend started in the early 20th century, but the real progress took place in the middle of the 20th century. This was the period when a large number of students from Syria, Egypt and Algeria and Morocco went to France and obtained higher degrees in law in the universities there. Among the books that were written on the principles of jurisprudence in this manner, "Al-Fiqah al-Islami fi Thawbah al-Jadeed" by Mustafa Ahmad Zarqa has a prominent place. In this book, Professor Mustafa Ahmed Zarqa has compiled some important discussions of Usul Fiqh as well as many materials from Islamic jurisprudence that were not traditionally considered to be included in the discussions of Usul Fiqh. It was undoubtedly a great history-making and Ijtihadi work which was done by Mustafa Zarqa and his contemporary scholars with great success and effort. Through deep and critical study of the basic books of jurisprudence, these gentlemen discovered principles and concepts that the predecessors had not felt the need for and they applied these principles and concepts to their ancient traditional style of detail and sub-problems instead of this new style. Presented in context. Scholars such as Mustafa Al-Zarqa, Shaykh Ali Al-Khafif and Abu Zahra compiled the principles of ownership, wealth, possession, right and many other jurisprudential principles and concepts in a new way and added them to the books of jurisprudence, and so many jurists. The debates were rearranged and included in the field of jurisprudence.

The second major trend of this series emerged in the subcontinent where British rule of law and British style ruled. The Muslim scholars here put the discussions of Usul Fiqh in the style of English Usul Law. The prime representative of this trend was Justice Sir Abdul Rahim. His book "***Principles of Muhammadan Jurisprudence***" was the first book of its kind in that it explained the discussions of Usul Fiqh in the style of English Usul Law. This book introduced usul-fiqh debates in the English academic and legal circles. From the beginning of the twentieth century, the study of Usul Fiqh also began in the West. Prominent Western scholars like

Macdonald, Goldziher and Schacht have studied usul-fiqh from their own perspective and raised many debates and questions that had not been raised by Muslim scholars before. These debates also influenced the research and writing style of modern Islamic scholars by Muslim students in Western universities and they tried to answer these new questions in their own writings. The discussion of the influence of Islamic jurisprudence on Roman law, the problem of consensus if and when it occurs, the problems arising from the implementation of modern legislation and codified rulings are those that many contemporary writers have discussed. are taken up in the texts.

Today, the amount of work that has been done in the Arab world on principles of jurisprudence, both in terms of quantity and quality, is equal to, if not more than, the total work done after the first few centuries (with a few important exceptions). Is. We can define the fourteenth and fifteenth centuries of Hijri as the period of renewal and revival of Islamic jurisprudence without Tamil. Two main features are noticeable in the work that has started in the Arab world since the beginning of the last Hijri century.

The first thing is that the adherence to a fixed and predetermined jurisprudence or doctrinal school of thought has been reduced in the books of modern jurisprudence. There are very few books in which adherence to a particular school of jurisprudence is envisaged. Otherwise, the tendency of most of the writings is to present the views of the scholars as a whole by declaring the entire capital of jurisprudence and principles of jurisprudence to be the common heritage of Muslims, and to present a positive and healthy comparative study between the jurisprudence and principles of jurisprudence. The practice should be promoted. This can be clearly felt in the writings of Ustad Mustafa Zarqa, Ustad Muhammad Abu Zahra, Muhammad Salam Madkoor and Dr. Abdul Razzaq Sanhouri.

Another noteworthy thing, which has been mentioned before, is that many Arab writers of the modern era have tried to critically study various Western concepts and compare the ideas and concepts of Usul Fiqh with Western law. What are the principles of This comparison has cleared away many of the misunderstandings that arose from the writings of some Western writers. For example, some western writers started to say that jurisprudence in general and certain principles of jurisprudence, in particular, are derived from Roman law, and by collecting some partial analogies here and there, some western writers began to write that these things Islamic law entered under the influence of Roman law. Comparative study began to dispel this misconception, and the evolutionary study of the original sources and principles of Islamic law dispelled this impression forever.

Sir Abdul Rahim's book has been mentioned above, which was a book of a unique style that came out at the beginning of the twentieth century. This book for the first time introduced a circle of Western-educated jurists to the discussion of Usul Fiqh. Although Sir Abdul Rahim's book is an English summary of Urdu translations of some textbooks written in Arabic, there was an innovation in its arrangement and the style was also new. This new order and style put Usul-Fiqh in the same order and style as the Western Usul-ul-Law. It was necessary to build more on the new built by Sir Abdul Rahim later and to continue the work in this style, but unfortunately it could not be done and another jurist among the western educated gentlemen did this work. Not interested in advancing.

Even after the formation of Pakistan, no significant progress could be made in the field of Usul Fiqh for a long time and no solid and lasting work was done except for a semi-light textbook. What little work has been done in Pakistan in the last two-and-a-half decades is by the people associated with the International Islamic University Islamabad, Pakistan, especially its sub-department, the Institute of Islamic Research. The efforts of Dr. Kamal

Farooqi, Dr. Ahmed Hassan, Dr. Khalid Masood and Prof. Imran Ahsan Niazi among the scholars associated with Islamic Research Institute and International Islamic University are valuable and significant.

In the present era, some very important interpretations of Islamic laws have come out. Allama Yusuf Seja and Prof. Abdul Rahman have shown simple and modern trends of Ilm al-Kalam in the context of Quran understanding. All these writings are very impressive, heart touching, short but editorial style. These are admirable individual efforts and at the same time I believe that the work of these esteemed individuals needs wider publicity.

In history we can find that in the era of Holy Prophet Muhammad SAW , the decisions were taken as this narration of Hadith book Sunan Tirmidhi # 1327 and Sunan Abu Dawud # 3592.

حَدَّثَنَا هَنَّا، حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي عَوْنَ الْتَّقِيِّ، عَنِ الْحَارِثِ بْنِ عَمْرُو، عَنْ رِجَالٍ، مِنْ أَصْحَاحِ
مُعَادٍ عَنْ مُعَادٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا إِلَى الْيَمَنَ قَالَ "كَيْفَ تَعْضِيْ". فَقَالَ أَفْضَيْ
بِمَا فِي كِتَابِ اللَّهِ . قَالَ "فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللَّهِ". قَالَ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ "فَإِنْ
لَمْ يَكُنْ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ". قَالَ أَجْتَهِدُ رَأِيِّي . قَالَ "الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ".

Some men who were companions of Mu'adh narrated from Mu'adh that the Messenger of Allah PBUH sent Mu'adh to Yemen, so he PBUH said: "How will you judge?" Mu'adh RA said: "I will judge according to what is in Allah's Book." Prophet PBUH said: "If it is not in Allah's Book ?" Mu'adh said: "Then with the Sunnah of the Messenger of Allah PBUH." He said: "If it is not in the Sunnah of Messenger of Allah (PBUH)?" Mu'adh said: "I will give in my own view." Prophet PBUH said: "All praise is due to Allah, the One Who made the messenger of the Messenger of Allah suitable." Jami' at-Tirmidhi 1327 and Sunan Abu Dawud 3592.

Conclusion : Extraordinary intelligence and comprehensive knowledge of Social and Scientific sense of circumstances of his era is a must for a Muslim Jurist regarding Islamic Jurisprudence.

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عصر حاضر میں اجتماعی اجتہاد جلد 2 .. ڈاکٹر خالد مسعود

[ڈاکٹر خالد مسعود کے مضمین ..](https://www.tajziat.com/article/author/khalid)

اصول فقه اسلامی از ڈاکٹر طہ جابر حلوانی

ہماری دستوری تاریخ از اسد سلیم شیخ، پبلشر فکشن ہاؤس

**Palestine is a land of
Strife,conflicts and bloodshed.**

The sanctification of Jerusalem is based on false and fabricated traditions known as Israelism (Isareliyat).

Historically, Palestine is a land of strife, conflicts and bloodshed.

Names of Bait Al-Maqdis:

Bait al-Maqdis has been blessed with different names by different nations according to their own beliefs. Jews and Christians still call it "Jerusalem". It is a combination of two Hebrew words "yero" and "shalam" meaning "inheritance of peace" which is known as a reference to the Canaanite God of peace "Shalam".

Its oldest name is "Jebus" which is about 4500 years ago. It is also called "Golden City" which is still popular. It is also called the City of Peace. Among the names of this holy city, "Elia" and "Capitolina" are also found at some places.

Some humorous fairy tales of Jews, Christians and Muslims:

According to the Jewish faith, the appearance of their last king will also be from here, while according to the Christian faith, this is where Jesus was crucified.

According to Muslims Faith , When Imam Mahdi (AS) appears, at that time, Prophet Jesus (AS) will also descend from the sky and will perform prayers following the example of Imam (AS). That is, holy thought is the promise of the unity of Islam and Christianity, which will be realized in the presence of God by the love of love and the example of a perfect human being.

Modern History and the Jewish Occupation :

During the First World War in December 1917, the British occupied Jerusalem and Palestine and gave general permission to the Jews to settle. Under the conspiracy of Jews and Christians, in November 1947, the General Assembly of the United Nations divided Palestine into Arabs and Jews, and when the Jews announced the

establishment of Israel on May 14, 1948, the first Arab-Israeli war broke out. As a result of this war, Israel occupied 78 percent of Palestine, but East Jerusalem (Beit al-Maqdis) and the West Jordan were occupied by Jordan. In the third Arab-Israeli war (June 1967), the Israelis gained control over the rest of Palestine and Jerusalem. According to the Jews, from the destruction of 70 A.D., a part of a wall of the Temple of Suleimani remains, where Jewish pilgrims used to come and weep for two thousand years, that's why it is called the "Weeping Wall". Now the Jews are making plans to build a temple on the ground of the Al-Aqsa Mosque. Israel has also made Jerusalem its capital.

After 1897 AD, the greedy Palestinians started selling their agricultural lands, properties, houses, etc. to the Jews at exorbitant prices.

Why should I claim ownership when I sell my properties? And who will believe my claims?

The land of Palestine has been a land of cruelty, bloodshed and greed for thousands of years.

At that time the Ottoman Turkish sultans were reveling with their hundreds of Muslim, Christian, Jewish wives and concubines and in India the mother of the Ali brothers in India Ms. Bi Ama sang hymns like "Beta Jaan Apni Khilafat Pe De Dijeo". (O , my sons Sacrifice your blood for Turkish Monarch)

Thank God that the British came to United India. If the British had not come, we would still be slaves of the Ottoman Caliph, Mughal Emperor, Nawabs.

Hamas rocket attacks

A brand new and fresh CIA strategy after Al Qaeda, Taliban, ISIS.

According to Israel, 22 of its citizens were killed in 5000 rocket attacks by Hamas on Israel.

In response, Israel carried out a bloody crackdown on Palestinians, killing hundreds of Palestinians and seriously injuring thousands.

Both parties, Hamas from Palestine and Hezbollah from Lebanon, were formed in the 80s with a gap of 5 years.

Both parties only make rocket attacks or small skirmishes. Israel's air defense system 'iron dome' always fails during their rocket attacks and in response to these attacks, Israel gets the justification to advance and massacre innocent Palestinians and shed blood and expand Jewish settlements further and further..

The reason for this attack by Hamas was that the Arab countries were close to Israel. Because Arab countries' relations with Israel also means the end of the heavy financial and moral support of these organizations from Arab countries.

Perhaps because of the same thing, on October 7, Hamas attacked and threw out the last message that maybe the Arab countries will end their relations with Israel and stand in favor of Hamas and other organizations.

But so far Hamas has not succeeded in its planning.

This is what the PLO used to do before that and eventually Yasser Arafat ended up marrying a young Jewish girl..and she stole millions of dollars from Yasser Arafat..

These limited power militant groups are not a threat to Israel, but necessary and supportive of its security and expansionist ambitions. That is why the CIA operates and funds these criminals.

PLO, Al Qaeda, Hamas, Taliban, East Turkestan Liberation Movement China, Islamic Jihad India, Students Islamic Movement of India (SIMI), ISIS etc. are puppets of the CIA, they are completely run by the CIA. . The Palestine issue is a proxy of the CIA and is managed by the CIA.

Many hearts will be saddened by this, but the bitterness of the facts says this.